can hardly be regarded as a justification for non-violence.[1] Its background is the Kurukshetra, the Trojan War of India, and the warrior Arjuna shrinks from joining in this internecine conflict between cousins. He is persuaded by the god Krishna in the guise of a charioteer on the basis that he must follow the duty of his caste without considering the fruits. In so far as it is a corrective to the tendency to escapism and quietism which have been inherent in much Indian thought, it is of great value, and can be of value also to those who tend to use religion as an escape from the modern Kuruk-shetra of our contemporary conflicts, but the emphasis is on caste duty. Mr. Rajagopalacharia has written a beautiful little commentary on what is undeniably one of the most magnificent classics of Indian thought, which may be described as a meditation on selfless service, but the real emphasis is on obedience to the *Dharma* of one's caste. This, again, is something that could be used in the interests of Fascism.

India needs the lesson which Professor John MacMurray has been so insistently dinning into the ears of English Christians that religion can so easily become "pseudo-religion[33] and purely dualistic in character, ceasing to be in any sense the well-spring of a living social order.

It would be dishonest to underestimate either the strength or the decadence of Hinduism. Brahmins to-day, when they remain loyal to caste restrictions, are generally parasites, avoiding manual labour and living on the gifts of the poor villagers at times of festival or marriage. Religious mendicants still abound; only tpo often rascals spreading disease. A vast amount of wealth is wasted in unproductive purposes, maintaining tempfes and shrines; one wonders whether

[1] *Akimsa* (non-violence) seems to have influenced India through Buddhism, but even more through Jainism. Gandhi comes from a part of India where Jalnismjs still strong.